NATIONAL COUNCIL

OUTLOOK

DECEMBER 1951

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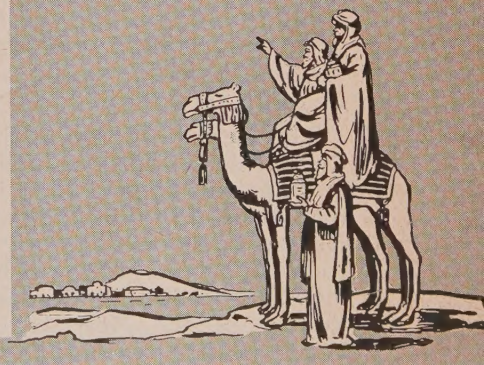

Peace on Earth

Meetings of Units of the National Council of Churches

Joint Department of Stewardship, Buck Hill Falls, Pa., November 29-December 1

Joint Department of Evangelism, New York, N. Y., December 7

Division of Home Missions, Buck Hill Falls, Pa., December 10-12

Division of Christian Life and Work, Buck Hill Falls, Pa., December 12-14

Broadcasting and Film Commission, Executive Committee, New York, N. Y., December 18

Central Department of Church World Service, Executive Committee, New York, N. Y., December 19

Division of Foreign Missions, Annual Meeting, Toronto, Canada, January 3-6

Broadcasting and Film Commission, Religious Radio Workshop, Schenectady, N. Y., January 6-11

Broadcasting and Film Commission, Religious Radio Institute, Schenectady, N. Y., January 6-11

Central Department of Church World Service, Executive Committee, New York, N. Y., January 16

Broadcasting and Film Commission, Religious Radio Institute, Delaware, O., January 17

Division of Foreign Missions, World Literacy, Inc., Annual Meeting, New York, N. Y., January 17

Broadcasting and Film Commission, Religious Radio Institute, Montreal, Can., January 22

Bureau of Church Building and Architecture, Chicago, Ill., January 24-25

General Board, New York, January 30

Broadcasting and Film Commission, Executive Committee, New York, N. Y., February 5

Division of Christian Education, Annual Meetings, Columbus, O., February 10-16

Division of Christian Life and Work, North American Lay Conference on the Christian and His Daily Work, Buffalo, N. Y., February 21-24

THE COVER

The eternal wonder of the Christ child's birth is nowhere more poignantly told than in the Gospel of St. Luke. Shown on the cover are the pages from St. Luke as presented by the American Standard Revised Edition of the Holy Bible. While modern scholarship in this latest editon of the Bible has cast new light on the wondrous miracle of Christ's birth, the true meaning can only be found in the hearts of men.

Vol. I, No. 10, December 1951

National Council OUTLOOK

Publication of
National Council of the Churches of Christ in the U.S.A.

29 DENOMINATIONS WORKING TOGETHER

African Methodist Episcopal Church
African Methodist Episcopal Zion Church
American Baptist Convention
Augustana Evangelical Lutheran Church
Church of the Brethren
Colored Methodist Episcopal Church
Danish Evangelical Lutheran Church of America
Evangelical and Reformed Church
Evangelical United Brethren Church
Evangelical Unity of Czech Moravian Brethren in North America
Five Years Meeting of Friends in America
General Council of Congregational Christian Churches
International Convention of Disciples of Christ
The Methodist Church
Moravian Church in America
National Baptist Convention, U.S.A., Inc.
National Baptist Convention of America
Presbyterian Church in the U.S.
Presbyterian Church in the U.S.A.
Protestant Episcopal Church
Reformed Church in America
Religious Society of Friends of Philadelphia and Vicinity
Roumanian Orthodox Church of America
Russian Orthodox Church in North America
Seventh Day Baptist General Conference
Syrian Antiochian Orthodox Church of North America
Ukrainian Orthodox Church of America
United Lutheran Church in America
United Presbyterian Church of North America

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DONALD C. BOLLES, *Editor* . . AENID A. SANBORN, *Associate Editor*
Staff: WILLIAM W. CLEMES ELIZABETH GEYER BEATA MUELLER
WILLIAM K. WILSON, *Editorial Adviser*

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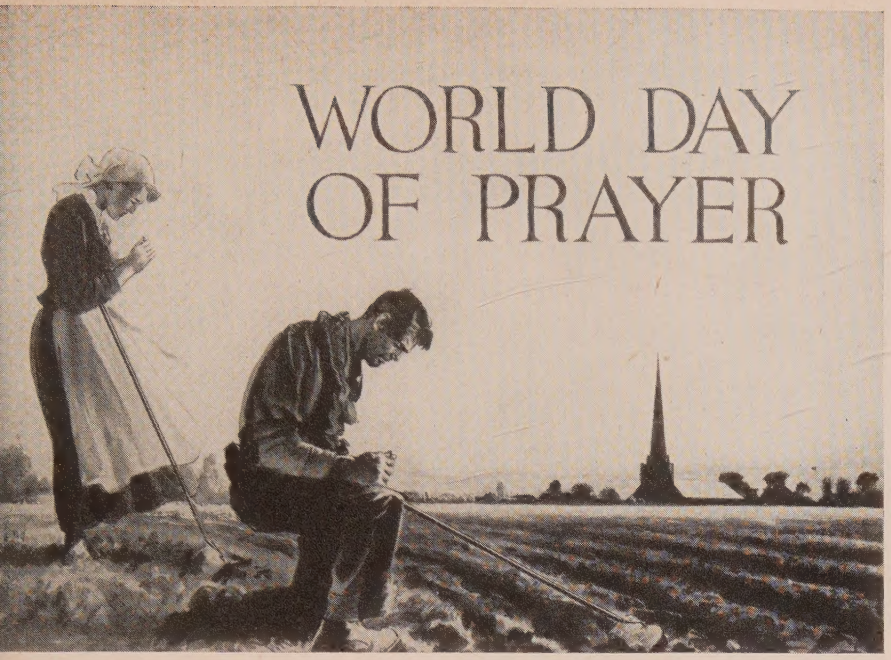
WORLD DAY OF PRAYER



FEBRUARY 29, 1952

THE World Day of Prayer will again bring together peoples all over the world in one fellowship and one thought, "Christ Our Hope", on the traditional day, the first Friday of Lent, which falls next year on February 29.

The Central Department of United Church Women, one of the units of the National Council of Churches, has sent out uniform services to Christian groups in 104 countries where World Day of Prayer observances are planned.

The idea of satisfying man's physical hunger together with his spiritual goes back to Christ Himself, but in this day of present crises the news of which travels from one corner of the world to the other inside of a few minutes, we are beginning to understand better what the man from Indonesia meant when he said, "In my country I talk about freedom to a man walking down the road, and he answers, 'Where is my next piece of bread coming from?' That to him is freedom."

Offerings given on the World Day of Prayer as a means of translating Christian faith into action are divided equally between home and foreign missions, through the Divisions of Home and of Foreign Missions of the National Council.

Money going to home missions this year will strengthen our mission to agricultural migrants, with whom the church has been working continuously for thirty years.

In a small town in Illinois the chairman of the Migrant Community Council spoke of the difference the mission has made in the life of the Texas Mexican migrants in that area, "I feel kind of warm inside when I see how denominational lines have broken down in the course of learning to know our migrants as people," he said.

Mobile units provide migrant families with means for worship, recreation, education and first-aid. These now reach only one tenth of the migrant workers.

Help that goes to American Indians will enable us to answer the request of the government to set up a program of Christian training at the new government boarding school at Brigham City, Utah, where 2,000 Navajo children have sought shelter from the reservation where there were no schools for them.

Or perhaps we shall be thinking of the sharecropper's wife in Alabama who is struggling to give her children the necessities of life, education, and a healthy physical and spiritual environment that you and I take for granted for our children.

Through the Division of Foreign Missions World Day of Prayer offerings support eight union Christian colleges; help to finance 21 Christian magazines for women and children in 25 countries; give substantial assistance to a program for sharing with 30,000 foreign students in our colleges and universities the heart of American Christian living. The young people who are being educated through our efforts today will meet our sons and daughters a few years hence at the world's conference tables, or may find themselves side by side on a battlefield.

But the dramatic appeal of the World Day of Prayer lies in bringing together persons in over 100 countries, of all races, nationalities, occupations and stations in life in the universality and simplicity of the idea that has provided the soundest basis for human understanding for the past 2,000 years, "Christ, Our Hope."

Last year a woman in Leopoldville, Belgian Congo, wrote, "On Friday morning as I pushed the potatoes on to the stove to be cooking slowly, I said to myself, 'This is what hundreds of other women are doing all over the world.' Then I hurried off to take part in a unique service."

Crowds overflowed the churches in the American zone in Germany. A missionary in Teheran, Iran, wrote that services had taken place through a great deal of laborious preparation in eight different languages."

Nor are national barriers the only ones broken down. A woman in the Netherlands cried "Is it not a blessing: one day in the year, no church walls!" Anglican and Salvation Army worship together, representatives of state church and of free churches. Theologians lead some services, lay persons others.

The World Day of Prayer was originated in the United States and has been the cherished responsibility of thousands of Christian women for over 35 years. But every year it is unique —the day when people all over the world put aside their own problems and their individual ways of worship, to give spiritual and material help to other people in a single and simple service in the universal language of "Christ, Our Hope".

Reformation Sunday Observances Grow

The number of special observances of Reformation Sunday on October 28, reached an all-time peak, according to statistics compiled by the National Council's Department of Evangelism. In 210 cities across the country, inter-church services were held with attendance of from 500 to 15,000 persons. The Department reported that this figure contrasted sharply with the six inter-church services held four years ago at the inception of Reformation Sunday.

In Seattle, Washington, 96 ministers of many denominations participated in a dramatic processional which marked the opening of a service attended by an overflow crowd of 2,100 persons.

In Philadelphia, a unique service was held in a Reformation Music Festival featuring a Choral Group composed of choirs of Philadelphia churches, singing Protestant hymns.

In St. Louis, two rallies were held, afternoon and evening, in Kiel Auditorium, with attendances of 6,000, and 9,000 worshipers.

YOUNGSTOWN Learns to Pray

By Howard C. Aley*

"IF you think you're good," an actors' tradition says, "play Youngstown, Ohio." Local residents have been accused of sitting on their hands, and there isn't a public building in the city whose rafters have been loosened by applause.

But National Council evangelist Charles B. Templeton recently upset this Youngstown tradition when he 'packed them in' over a period of seventeen enthusiastic days and evenings.

At Youngstown's Stambaugh Auditorium a total of 65,000 persons jammed the hall to listen intently to the fervent young minister, and each day at noon they crowded the sanctuary and every available seating space for an aggregate attendance of 10,500.

Across the stage, emblazoned in letters five feet high, appeared the phrase, "Christ is the Answer." And, during the seventeen-day Mission, more than 1,200 persons made Christian commitments, indicating that for the first time in their lives they had come to a realization that *Christ is the Answer.*

Evangelist Templeton was unlike anything Youngstown had ever seen. His compelling presentation, forceful personality, clear spiritual insight and personal warmth drew people to him so strongly that they stopped him on the streets, feeling the message they had heard made them friends.

Yet Mr. Templeton's presentation was characterized by complete simplicity and a notable lack of histrionics or melodramatics. In everyday language and using illustrative experiences common to all, he succeeded in bringing Jesus Christ into a living relationship with his audience.

His listeners claimed that he presented a Jesus Christ who actually became more real and more alive than the physical presence of Mr. Templeton himself.

And of Charles Templeton's description of the technique of prayer, many were heard to say: "I never knew how

Charles Templeton with members of the committee sponsoring the Youngstown Mission. Left to right: Rev. Louis Suedmeyer, local director of the mission; Rev. John Burt, co-chairman of the committee; Rev. Charles Templeton; Rev. Fred Miller, Director of the mission music; Judge James E. Bennett, co-chairman of the committee, and Clarence L. Robinson, vice-chairman of the committee.

* Mr. Aley was chairman of the publicity committee of the Youngstown Preaching Mission.

ıe other half of the Templeton team. er husband, Charles Templeton, in ree characteristic poses, also is shown ı this page.

pray before. I know now!"

Always by Mr. Templeton's side on e platform was his young wife, Conance Templeton. A professional singer, e delighted audiences with solos rangg from familiar hymns to other types songs, especially arranged for her. Most frequently repeated by local inisters was the statement that Charles empleton brought new meaning to the rm "evangelism." Many who had long ought of this term as having connotions unacceptable to large numbers of eople found that evangelism as prented by Mr. Templeton was not inmpatible with their religious backound or spiritual tradition.

Prayer Basis of Mission

Throughout the Youngstown Preachg Mission, the program rode the crest a wave of devout prayer such as the y had never known. Uppermost in the nds of all was this thought:

"We are hungry in spirit, though our bodies are filled. We are restless and concerned, tired and frustrated. None of us knows what is wrong, yet all of us are certain something is wrong. In Christ we shall find the answer."

Denominational lines were crossed as churches in various areas of the city combined their efforts to hold neighborhood prayer groups, and the night before the Mission began, an overnight prayer vigil was conducted in twenty-three churches. One man commented: "I've been on my knees more in the past months than I have in the past forty years. I believe it will be the making of the Preaching Mission. I know it has been the making of me!"

A room called the Prayer Room was dedicated at the opening session of the Mission, and there ministers and laymen from every phase of church life knelt together to pour out their hearts

in petitions for salvation for themselves and others.

"Pilot Project" Preceded Mission

Preceding the successful Preaching Mission, the local council of churches, in cooperation with the National Council of Churches, conducted a "pilot" preaching mission in Youngstown, to determine what response might be expected for the final project. This was especially important since the Youngstown Mission was planned as the forerunner of a six-months evangelistic campaign reaching into many cities.

When Dr. Jesse M. Bader of the National Council's Department of Evangelism made a trip to Youngstown in March, 1951, to consult with local church leaders on the proposed plan, he found the spiritual leadership of the

community had so warmly taken to the idea that the words 'Preaching Mission' were being spelled with capital letters as an already-established fact.

In May, evangelist Templeton arrived, and by the time he left Youngstown and the "pilot project," it was apparent that there would be a Preaching Mission in November.

During the "pilot project," one prominent Youngstown clergyman is known to have whispered to his neighbor, while seated on a stage before 7,500 persons crowded into a 3,600-seat auditorium:

"We need this more than the people out front!"

He was expressing what many another clergyman thought. From the youngest to the oldest, folks had a common feeling: "This is for me!"

Even so, some skeptics were unconvinced when the November Preaching Mission got under way, with 6,000 persons cramming the auditorium for the opening service.

"Wonderful!", they said, "but will it last? Remember, we have sixteen more nights to go."

"Might be a flash in the pan," others ventured. "You never know about these things."

Nevertheless, figures compiled at the end of the Mission showed that public response had been unpredictably enthusiastic. During a seventeen-day period, Charles Templeton and other members of the Mission team personally contacted a total of 93,000 persons, and contacts through radio broadcasts reached at least 250,000 over a ten-day period.

Churches throughout the area had gathered together in a community venture, irrespective of their particular traditions, not knowing how fully they could commit themselves until they heard first-hand and saw with their own

(Continued on page 9)

Out where the West begins...

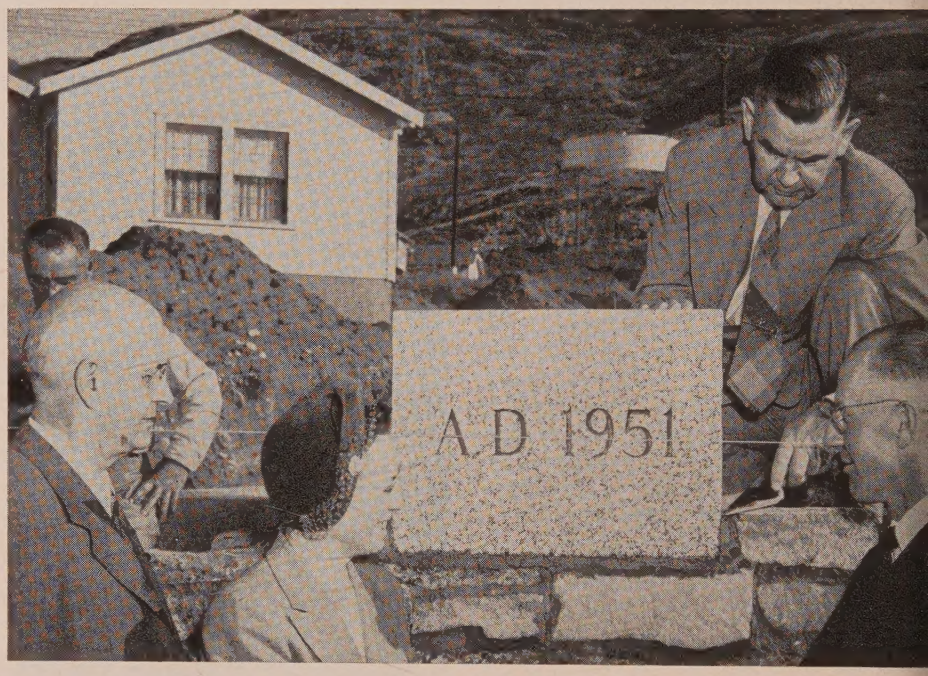
CHURCHES WORK TOGETHER

MORE than a century after Lewis and Clark hacked their hazardous way into the tall timber of the Northwest, this section of the country still remains pioneer territory, especially for the churches.

First, there is the challenging fact that in Washington State, the largest of the three northwestern states, only 21.1 per cent of its population was recently reported to be affiliated with any church. This is the lowest church membership rate of any state in the union.

Secondly, this vast territory with its enormous resources of water power and timber, is the fastest growing section of the country. The arid wastes of the Columbia River basin stand on the threshold of a gigantic farm boom, stimulated by the mighty waters of the Columbia.

Last month, 400 delegates to the annual Convocation on the Church in Town and Country, in Portland, Oregon, faced up squarely to the immense task before Protestantism in the Northwest.



Cornerstone laying of church at Coulee Dam, Wash. Left to right: Dr. Benson Y. Landis, of the National Council; Miss Gertrude Apel, secretary of the Washington Council of Churches, and Rev. Daniel E. Petersen, pastor.

Some of the hard facts of church life were laid before the gathering by Rev. Arthur L. Frederick, director of research of the Washington-Northern Idaho Council of Churches.

Correctly describing the Northwest as the church's most promising "mission field," he said:

"Churches of the State of Washington simply do not have the resources, financial and otherwise, to cope with the problem alone. We must not be faced by a failure of Protestantism at a critical time."

Dr. Ross Sanderson, survey specialist for the Congregational Christian Churches, points out where 22 new churches will be built in the next ten years.

Sixty church officials made a two-day tour of the immense area of the upper Columbia River Basin, soon to blossom with farms and thriving communities. Here the group inspects one of the network of dams and irrigation canals bringing life to the Northwest.

He went on to point out that in one county in Washington only four per cent of the people have church affiliation, while another county has only three and a half churches.

While Protestantism is struggling to meet the challenge, he said, the Roman Catholics are making rapid progress. The Roman Catholics have boosted their membership 86 per cent in the past 25 years, compared to a Protestant gain of but 33 per cent.

The potentialities of growth in the Northwest were stressed at the convocation by Dr. Paul Raver, administrator of the Bonneville Power Administration.

Tracing the area's great possibilities to its unique water resources, he told the churchmen that while water was becoming a limiting factor in other parts of the country, the Northwest had an unlimited supply for industrial and farm purposes.

He forecast a population of seven million by 1970, in contrast to the present four and a half million. While farm populations all over the country are on the decrease, he said, in the Northwest the farm folks will increase as a result of the irrigation program of the Columbia River basin.

Prior to the opening of the convocation in Portland, 60 church leaders from New York, Indianapolis, Philadelphia and other parts of the country, made a two-day tour of the vast upper reaches of the Columbia basin.

Jumping off from Spokane in two chartered buses, the churchmen saw an immense area which in the next ten years will be converted from a parched desert dotted with sagebrush into one blossoming with family farms and thriving communities.

For this area, 11 major denominations in the State of Washington have set up plans for the establishment of 22 new churches, many of which will be known simply as United Protestant Church.

Dr. Truman Douglass, of the Congregational Christian Churches' home mission board, expressed the sentiments of most of the visitors when he said:

"Our common concern is that churches be started along with other institutions in a group of new communities and towns starting explosive growth under a reclamation project.

"It's most important that this development be done without scandal of competitive denominations. It's being done on an allocation of denominations or a community churches basis where all support it together."

In recognition of the superb teamwork developed by the Washington-Northern Idaho Council of Churches in connection with the Columbia River Basin project, the National Council's Department of Town and Country Church appointed a committee to consult with the state council.

The advisory committee consists of Rev. Dr. Henry S. Randolph, chairman, (Presbyterian USA); Rev. Dr. Glenn Sanford, (Methodist); Rev. Dr. Wesley A. Hotchkiss, (Congregational Christian) and Rev. Joseph H. Heartberg, (Baptist) —all of New York and heads of their respective rural life departments, and Rev. Dr. Dale Medearis, (Disciples of Christ), Indianapolis.

In apparent anticipation of the need for a strong rural church to meet the prospective farm boom in the Columbia basin, one of the suggestions which came out of the convocation was for the city pastors to become interested in an exchange of pulpits with rural ministers.

"A visit from a minister of a church in the city would stimulate rural church interest, give prestige to both community and church and be an example of Christian fellowship and cooperation," one speaker said. "In turn, the minister of the rural church would gain valuable experience in the operation of the big city church."

Another commission on ministerial recruitment suggested that denominational authorities should appoint rural men to significant positions on church boards.

The two governors of Oregon and Washington, Douglas McKay and Arthur B. Langlie respectively, stressed the need for stronger Christian endeavor in civic affairs.

Governor Langlie told the churchmen: "We are terribly worried about juvenile delinquency, but there is much more political delinquency in this country. You church people are responsible because you often refuse to mix in politics, thinking automatically that it is dirty business."

Major S. E. Hutton (left), information officer of the U. S. Bureau of Reclamation, conducted the churchmen on the tour of Grand Coulee Dam and other points of interest.

BUSINESSMEN AT WORK

—for the churches

Business, Industry and Labor Leaders Help Steer Council

Mrs. Lois B. Hunter, chairman of the Council's National Laywomen's Committee; Mr. J. Howard Pew, chairman of the National Laymen's Committee, and Mr. Charles R. Hook, chairman of the new 100-member Business Committee.

Left to right: Mr. John Holmes, Chicago, president of Swift & Co.; Mr. Harvey Firestone, Jr., Akron, O., chairman of the board, Firestone Tire and Rubber Co.; Mrs. Olive Ann Beech, Wichita, Kans., president, Beech Aircraft Corp.; Mr. B. E. Hutchinson, Detroit, vice-president, Chrysler Corporation.

"WE in business have a tremendous responsibility and obligation to do our full part" in carrying on the mission of the church.

This statement was made by Mr. Charles R. Hook, chairman of the new 100-member Business Committee of the National Council of Churches.

The committee, which is composed of the nation's top business, financial and labor leadership, will be responsible for financial and business operations of the Council.

Mr. Hook is an active Episcopalian layman and chairman of Armco Steel Corporation, Middletown, Ohio.

Some of the outstanding members of the committee include:

William Green, Washington, D. C., president of the American Federation of Labor; Colby Chester, New York, and H. W. Prentis, Jr., Lancaster, Pa., both former presidents of the National Association of Manufacturers; Harper Sibley, Rochester, N. Y., former president of the U. S. Chamber of Commerce; Charles E. Wilson, director of the office of defense mobilization and treasurer of the National Council of Churches; Charles A. Sprague, Salem, Ore., publisher of the *Salem Statesman* and former governor of Oregon.

Leading industrialists on the committee include Harvey Firestone, Jr., Akron, O., chairman, Firestone Tire and Rubber Co.; Frank W. Pierce, New York, director, Standard Oil Co. of New Jersey; John Holmes, Chicago, president of Swift & Co.; Jasper E. Crane, Wilmington, Del., a director of DuPont de Nemours Co.; Mrs. Olive Ann Beech, Wichita, Kans., president of Beech Aircraft Corp.

At the first meeting of the new committee, at the Hotel Roosevelt in New York on October 17, Mr. Hook told his business and clerical colleagues that "world peace can only come when God is recognized as the creator of all things and the teachings of Jesus Christ guide the action of men and women in all walks of life."

He said that he considered the creation of the National Council of Churches "the greatest single movement toward the accomplishment" of world peace and brotherhood.

Dr. Roy G. Ross, associate general secretary of the National Council, said that the Council is big business and, "while its program is of the utmost importance, its business operations must be conducted with care if each dollar is to produce the utmost toward realization of the will of God.

"There is no excuse for second rate procedures in budget building and control, in investment of funds, in administration of properties and in methods of accounting and auditing," he told the committee.

In support of his claim that the Council is "big business" Dr. Ross reported that it has a budget of over $4,000,000 and employs over 500 persons, of whom 160 have executive status. It engages in 60 different areas of church work and operates programs affecting more than 31,000,000 church members affiliated with its 29 Protestant and Eastern Orthdox constituent communions.

Dr. Samuel McCrea Cavert, general secretary of the National Council, said that the organization "means as much unity as it is possible to achieve without formal church union."

Reports were heard from the National Laymen's Committee, organized last year by Dr. Harold E. Stassen and now under the chairmanship of J. Howard Pew of Philadelphia, a director of the Sun Oil

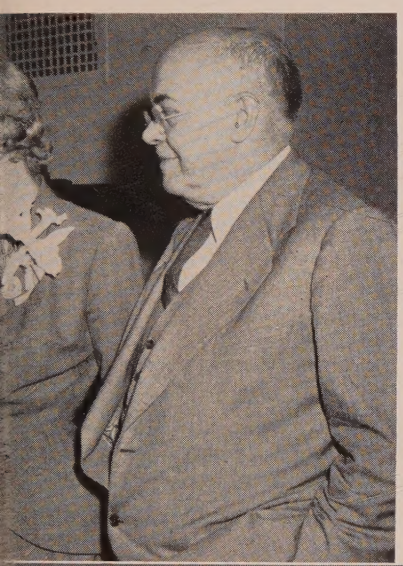
ɔmpany, and the National Lay Wo-
ɐn's Committee, under the chairman-
ip of Mrs. Lois Hunter.

Other members of the committee in-
ıde: H. A. Bullis, Minneapolis, chair-
an of General Mills; J. Howard Pew,
ıiladelphia, a director of the Sun Oil
ɔ.; Robert E. Wilson, Chicago, chair-
an of the Standard Oil Company of
diana; Hugh Comer, Sylacauga, Ala.,
esident of Avondale Mills; B. E.
utchinson, Detroit, vice-president,
ırysler Corporation; Lem T. Jones,
ınsas City, Mo., president of the Rus-
ll Stover Candy Co.; James Spencer
ɔve, Washington, chairman of Burling-
n Mills Corporation; Admiral Ben
oreell, Pittsburgh, president and chair-
an of the Jones and Laughlin Steel
ɔrp.; Grove Patterson, Toledo, editor
the *Toledo Blade*; Edward L. Ryer-
n, Chicago, chairman of Inland Steel
ɔrp.; Frank M. Totton, New York,
ce-president of the Chase National
ank; Bige Wyatt, St. Louis, president
the Wyatt Taxicab Co., and Howard
Young, St. Louis, president, Ameri-
can Zinc, Lead and Smelting Co.

Committees of the Business Committee are under the chairmanship of the following: Budget Committee, Luther Wesley Smith; Investments Committee, Kingsley Kunhardt; Pensions Committee, F. Eppling Reinartz; Accounting and Auditing Committee, Paul Sturtevant.

An Executive Committee of 16 members was authorized to take full responsibility for the work of the Business and Finance Committee between meetings "except that it shall not take actions which are in any way contrary to the previously expressed policies of the parent committee and it shall bring reports of its activities and actions to all meetings of the parent committee.

The Executive Committee consists of the following: Charles R. Hook, Chairman; H. Torrey Walker, Vice-Chairman; Mrs. Olive Ann Beech, Colby Chester, Jasper E. Crane, Francis S. Harmon, Mrs. Lois Hunter, Kingsley Kunhardt, Hermann N. Morse, Mrs. Norman Vincent Peale, J. Howard Pew, Frank W. Pierce, Rt. Rev. Henry Knox Sherrill, Luther Wesley Smith, Paul Sturtevant and Charles E. Wilson.



(Below) Left to right: Dr. Samuel McCrea Cavert, general secretary of the National Council; Mr. Charles R. Hook, chairman of the new Business Committee; Rt. Rev. Henry Knox Sherrill, president of the National Council, and Dr. Roy G. Ross, associate general secretary of the Council.

New Version Recommended

The National Lutheran Editors' Association has recommended that "serious consideration" be given to use of the Revised Standard Version of the Scriptures in the Service Book now being prepared for National Lutheran Council churches.

Need for More Councils of Churches Stressed

All U. S. urban areas with populations of more than 250,000 now have councils of churches, but a careful study is needed to determine needs in cities with less than 100,000 population, a recent report of the National Council's Department of Field Administration revealed.

The report, presented at a meeting of the field administration department in Chicago Oct. 31, explained that "there are 2,834 non-metropolitan counties, practically all of them under 50,000 and three-fourths of them under 25,000, most of which have no adequate inter-church organization.

"There are 2,541 urban areas which have no council of churches, and 247 counties with a population under 5,080 for which a special cooperative servicing is required."

Under the leadership of Dr. J. Quinter Miller, author of the report, the field administration department created a subcommittee to meet what it called a "pressing need for extension in field organization" to study the problem and outline best procedures for meeting it.

The committee, composed of from seven to nine persons, will include denominational executives and representatives of state councils of churches and church women.

Dr. Miller's report further stated that: "At the 1940 census, 28.8% of the population of the United States resided in large cities with over 250,000 population, including such urban centers as New York, Chicago, Philadelphia, Detroit, Los Angeles, Cleveland, Baltimore, St. Louis, Boston, Pittsburgh, Washington, D. C., San Francisco, Milwaukee, Buffalo and 23 others. All of these have active councils of churches.

"As the number of local churches increases," the report pointed out, "the greater becomes the need for fellowship, cooperative action and service."

It was noted that the U. S. already has 926 state, city and local councils of churches, 1,826 councils of church women and more than 2,000 interdenominational ministerial associations.

YOUNGSTOWN

(*Continued from page* 5)

eyes the course the Mission would take. Charles Templeton's ministry had welded them into a fellowship with Jesus Christ at its center, so that on the Sunday evening at the close of the Mission, pastors from many churches gathered together to discuss ways of furthering the benefits derived from the Mission.

"We see now that, after all, we are all working for the same goals," they agreed.

By Beata Mueller

From a sky-pilot . . . .

From the Tropics to The Arctic, Young Christian Missionaries In the Frontiers of Agriculture, Medicine And Aviation Are Our

Modern Pioneers

and a jungle nurse . . . .

More than 2,000 college students from 600 colleges and universities in the U.S. and Canada and from many countries overseas will spend Christmas week at the 16th Quadrennial Convention of the Student Volunteer Movement for Christian Missions.

From December 27 to January 1, at the University of Kansas, these students will meet with missionaries, student leaders and church executives in study, prayer and discussion groups, seeking an articulate answer to the question: What is the Christian Mission in this troubled world?

Since its founding in 1888, the Student Volunteer Movement—one of the oldest interdenominational organizations in North America—has been instrumental in sending some 20,000 men and women to carry the Christian Message to almost every country on earth.

The urgent need today is for thousands of able young Christian candidates with imagination, to create new patterns of missionary activity in changing situations; with ability and training, to meet the problems of an increasingly complex world; with qualities of leadership, deep spiritual conviction and courage, for a distressed and dangerous time.

Like those who have gone before them, they must meet the standards described by an old and blind African woman in a remote missionary church, who told of her youth as servant to the son of an African king. She had run great risks, she told the younger church members, often tearing her hands on the thorns in the forests, risking the jaws of the crocodiles in the river.

"You," she said, "who are called to serve the King of Kings, if you measure out your services, you do not understand the meaning of your work or the greatness of your calling."

Edward H. Johnson
General Secretary
Student Volunteer Movement

THE songwriter who kept dreaming of a white Christmas would find it with no trouble in the Alaskan coastal village of Savoonga.

Here, in December, the snow drifts higher than the tallest man. Daylight shrinks to a few short hours, the temperature is far below zero and the sea is frozen silent under the Arctic ice.

Presbyterian, U.S.A., missionary Alice Green makes her pastoral calls then armed with a snowshovel. The villagers, half of whom may be down with colds and flu, listen to services broadcast on loud speakers. All except a handful are members of Alice's church, and she was gratified to find they loved sermons and prayed and sang with huge enjoyment.

On Christmas the choir goes out carollin, once sang from house to house in spite of a blinding snowstorm.

Most useful slogan for the Arctic, Miss

reen has found is the words from the d carol, ". . . Let nothing you dis- ay. . . ."

In the spring walrus hunts, she helps rive the dogsleds across the ice to meet ne boats returning with food. Once, at- cked by the half-savage sled-dogs, she as protected chiefly by her thick layers f clothing from being seriously bitten.

Besides being preacher, counselor and iend to her people, the one-time Sun- ay school teacher from Denver has also een radio operator and nurse to the ttle town.

The schoolhouse they used for wor- ip services burned down in 1946, a ear after Alice arrived in Savoonga. ut a freighter came eventually with uilding materials, and for six months ne Eskimo villagers spent all their spare me building their church in time for hristmas services.

When Rev. John Kenneth Vincent nd his wife arrived on the Puerto Rican land of Vieques five years ago, they ound 12,000 people trying to live on ,000 acres of land—half an acre apiece, nd no industry.

Employment was seasonal, sickness as prevalent, housing was makeshift. he young Methodist missionary's pa- ishioners numbered less than 50.

The Vincents started a 10-acre dem- nstration farm, which inspired 500 nall farms. Their owners now have an ssociation to raise sweet potatoes for a ew canning factory.

The farm and the former mission edical center are now staffed by the uerto Rican government, in line with incent's program of initiating projects hich people can take over themselves.

Still mission-operated are the milk fund, the athletic program and the co-operative store for food and clothing.

Mr. Vincent's most spectacular project is probably his emergency plane service, flying the desperately ill from Vieques to Puerto Rican mainland hospitals.

Since Mr. Vincent got his pilot's license three years ago, the plane has given over 10,000 miles of free ambulance service, often in darkness and bad weather.

With the aid of local preachers, Mr. Vincent's congregation is now spread over nine preaching points and has grown to more than 1,500.

One of the new converts developed an inexpensive way of making concrete bricks. The mission's cooperative housing project is now replacing the old galvanized zinc and scrap lumber shacks with neat concrete houses.

The migrant camp had been quiet before the new workers came in. Men without families, they were restless, worried because their money was getting low, drinking to relieve their tension.

The young migrant chaplain understood all this. When a fight started on Saturday night between two of the men, he was near at hand.

As the quarrel got hotter and angrier, he saw a gun appear in one man's hand. Pushing his way through the onlookers, the chaplain put his hand on the arm holding the gun.

"That won't help anything," he said. "Put it away and we'll talk this thing out."

"Pastor's right," one of the onlookers said. And as others nodded agreement, the two men walked off with the chaplain to settle their differences.

Rev. J. Donald Rice, a Negro Baptist minister from South Carolina, at 25 is a graduate student at Howard University School of Religion. He had been a Sunday school teacher, worked with the Army of Occupation in Japan, sold insurance and worked in a resort hotel before joining the staff of the National Council's Division of Home Missions.

Stopping a potential murder was only an incident in his chaplaincy in the migrant area where he was friend and counsellor to hundreds of workers.

Besides holding worship services and Sunday school, he arranged sports and movies for the campers, organized clubs and handicraft classes, gave first aid, and acted as camp mail clerk. He also organized a council, including the camp manager, field boss, crew leaders and storekeeper to serve as a camp governing body with the approval of both the state police and the migrants themselves.

If you see a healthy baby with orange juice on its face in a Loma village in West African Liberia, you'll know it's one of Bayka's babies.

Bayka is the Loma version of her name. Back in Sioux City, Iowa, she was Esther Bacon, R.N. But for ten years now she has been "Bayka" a United Lutheran Church missionary who went on horseback to villages where no white woman had been before. Sometimes she rode back alone. Sometimes she returned on foot, with her patient riding the horse.

She saved an aged woman who was given up for lost by her family and by the tribal *Zowos* and diviners. She nursed to health an incredibly fragile seven-year old child who weighed less than twelve pounds when Bayka first saw her. A woman who had lost eleven children at birth, with Bayka's help now has three living children.

Her greatest concern was for mothers and babies. Women came to her for prenatal care, returned to have her deliver their babies, and began to learn the value of boiled drinking water and the use of oranges and bananas as supplementary food for infants.

At the mission hospital Bayka started a school for the village midwives. The position carries prestige; the midwives were often diviners as well; but they came to learn new ways from Bayka when she persuaded them, "We can learn from each other."

The Liberian government has decorated Bayka for what she has done for the health of its women and children. The women recognized it in their own way. When Bayka was going on furlough they came with gifts to say goodbye and to tell her in their own tongue, *"Dii na e va,"* "Go and come again."

. . . to pastoral calls with a snow-shovel.

Bishop Sherrill greets Dr. Edward H. Pruden, pastor of the First Baptist Church of Washington, D. C., a special guest at the meeting of the General Board.

National Council's Statement On the Vatican Issue

Reformation Day had a special significance this year, for on that day, October 31, the General Board of the National Council met in its first emergency session. The unusual meeting was held to consider the President's nomination of an ambassador to the Vatican, a move regarded by many Christians as a violation of one of their most cherished beliefs, namely the principle of separation of church and state.

The mood of the churchmen was marked by an honest desire to make a constructive appraisal of the President's proposal. They were not interested in reiterating long-held convictions but in setting forth what in their judgment was the wisest course of action for the country to follow.

Without exception, they were anxious to avoid giving offense to their fellow-Americans whose views on this question might differ from their own. The issue of the Vatican was a subject on which they were forced to speak, not because they welcome such an opportunity, but because they had no other choice.

The complete text of their statement follows:

The National Council of the Churches of Christ in the U. S. A. is profoundly disturbed by the controversial issue that has been precipitated by President Truman's nomination of an ambassador to the Vatican. As Christians and as Americans we repudiate prejudice against Roman Catholics and deplore religious dissension.

This issue now thrust upon us, however, forces us, because of conscience, to protest against what is to us an alarming threat to basic American principles. We believe that the appointment of an ambassador to the Vatican would be wrong in principle, useless in practice and would produce consequences both far reaching and disastrous to the national unity of the American people.

By taking a step which arouses religious controversy, the President has done a grave disservice to our country. We are especially distressed by the published reports of his suggestion in a press conference that this is a time to "fight it out." It is normal and wholesome in a democracy to "fight it out" on political issues; but this is different. Religious convictions lie deeper than politics.

Authorized and representative leaders of great bodies of American Christians have made it unmistakably clear on frequent occasions since 1939 that the question of sending an ambassador to the Vatican is a seriously divisive matter. Conscience and conviction with regard to religious liberty, combined with loyalty to an essential principle of American democracy and gratitude for a national tradition consistently defended by our fathers, have compelled us to take a resolute position. The President has known this through an extended correspondence and consultation over several years. We are making the record public in a separate document.

This issue is not of our making. There had been no public controversy over the matter in recent months. The situation was quiescent and might have remained so except for the President's action. We now have no choice but to be loyal to our deep convictions and to the national welfare as we see it.

Three major reasons are advanced in support of the President's proposal, none of which bears scrutiny.

It is alleged in the first place that the United States should establish formal diplomatic relations with the Vatican in order to gain access to an unique source of information, achieve effective cooperation against communism and advance the cause of peace. The fact is that formal diplomatic relations constitute no binding agreement for either party to reveal any information except what it chooses to reveal. On the other hand, if both parties desire that all resources of information be utilized and coordinated against communism, this can be achieved through our ambassador to the Government of Italy, who is resident in Rome and readily accessible to the Vatican. Eager allies in a common cause are not frustrated in their common efforts by considerations of protocol or prestige.

All Christian bodies stand together in opposition to communism. The National Council of the Churches of Christ in the United States of America holds unequivocally that communism, in its basic philosophy and in its practice of disregarding many essential human rights, is opposed to Christianity. Our conviction in this matter has already been stated in these words:

"It (communism) is atheistic in its conception of ultimate reality and materialistic in its view of man and his destiny. Its utopian philosophy of history lacks the essential Christian notes of divine judgment, divine governance, and eternal victory. Its revolutionary strategy involves the disregard of the sacredness of personality which is fundamental in Christianity. Such differences can never be resolved by the compromise or surrender of faith by Christians."

We continue to stand ready to cooperate with Roman Catholics and other men of goodwill in working for peace. We have worked with them in the past and intend to do so in the future. We work also with our Government in informal but effective cooperation without any necessity for any legal diplomatic agreement. Our constituent bodies are related to the World Council of Churches which has similar channels for international cooperation in the furtherance of peace.

The second reason given for the Pres-

(*Continued on page* 14)

Christianity and Daily Work

THE application of Christian principles to daily work will be the main subject of study for a conference made up largely of laymen at Buffalo, N. Y., February 21 to 24.

The conference, which is being sponsored jointly by the National Council of Churches and the Canadian Council of Churches, is expected to be attended by 350, of whom 80 per cent will be laymen.

The selection of delegates, in line with the purpose of the conference, is being made on a vocational basis. Attending will be members of the medical and legal professions, business and labor, housewives and journalists.

According to a report from the National Council's Department of Church and Economic Life, the conference will be aimed at the development of "an understanding of and commitment to Christian vocation."

The conference will seek to explain the ways in which a person's job can serve as a "demonstration of Christian witness," and will offer suggestions on the attainment of a more Christian social order "through the decisions and relationships of our occupations," the report said.

The conference will be divided into seminar groups, which will discuss their respective vocations in terms of Christian ethics. They will address their remarks to such questions as:

"What does it mean to be a Christian journalist? Does being a follower of Christ make any difference to me in the practice of law? How can God be served by my work in a textile mill, an insurance office, or in a farm cooperative?"

The conference is the American and Canadian phase of a world-wide study being conducted by the World Council of Churches on Christian vocations. It is expected to be one of the major subjects of study and discussion at the Council's next Assembly in 1954.

Chairman of the conference is Mr. Al Whitehouse of Cincinnati, Ohio, and President of the Kentucky State C.I.O. Council. Prof. A. E. Dale of Toronto, a representative of the Canadian Council of Churches, will serve as vice-chairman.

The conference will hear major addresses from Rt. Rev. Henry Knox Sherrill, president of the National Council of Churches; the Very Rev. William Barclay, president of the Canadian Council of Churches; Prof. Robert C. Calhoun of Yale University, and Dr. Reinold von Thadden, of Fulda, Germany, a leader of the "Kirchentag" program of the German Protestant Churches.

Dr. von Thadden, was a leader of the "Confessing Church's" resistance to Nazism and was a prisoner of war under the Russians. He served as a delegate to the first Assembly of the World Council of Churches in Amsterdam, Holland.

DR. REINOLD VON THADDEN

MR. AL WHITEHOUSE
Conference Chairman

Mr. Charles P. Taft, Chairman of the Department of Church and Economic Life, will serve as chairman of the Committee on Reports. These will be composed by various seminar groups, and will be acted on at a plenary session on the closing day.

"The Christian at His Daily Work," a 48-page booklet by Rev. Cameron Hall, executive secretary of the Department, is available as background material.

Mission Study Aids

You can launch your 1952 foreign missions study on Latin America with two excellent new film-strips prepared by the Joint Commission on Missionary Education of the National Council.

LATIN AMERICA IS BIG with a script by Gilbert LeSourd and Alan Chilin, gives adults a general picture of present day rural and urban life in Latin America, showing the diversity of population and natural resources. It gives the growth of the evangelical movement variety of Protestant missionary service on a continent of great contrasts where a pastor may travel by mule or by airplane to reach his congregation. This is a black and white, 33⅓ or 78 rpm with 78 frames.

PAULO OF BRAZIL is a children's film-strip. It is the touching story of a little boy in a small town, and the difference his Protestant pastor makes in his life.

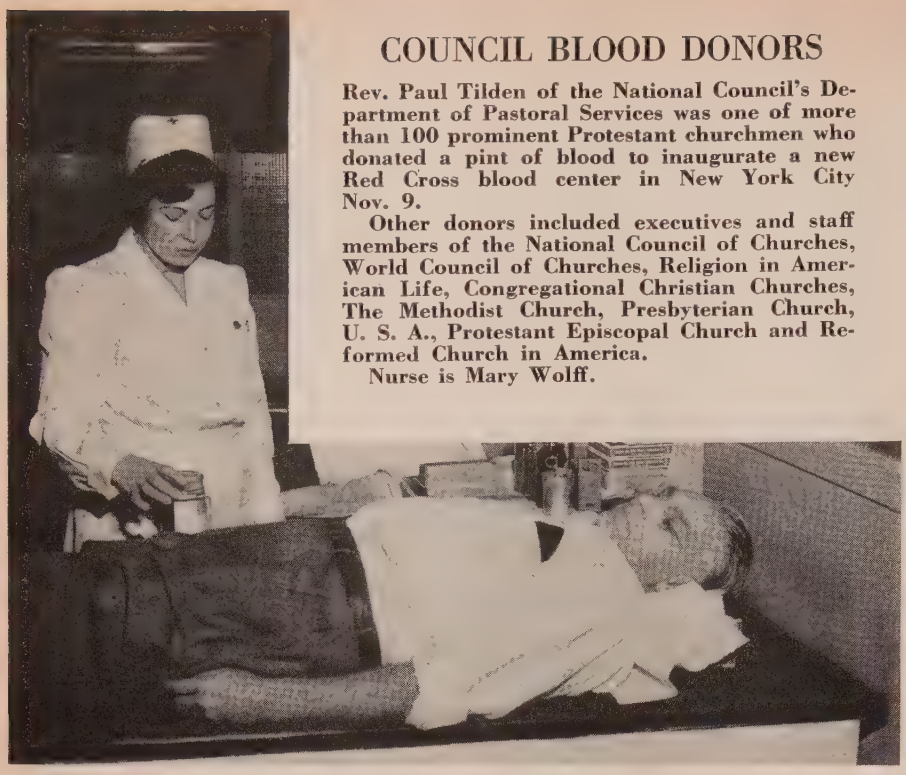
The boy loves music and plays the harmonica with unusual skill. The strip shows his home life, his contact with the pastor at the clinic which provides him with badly-needed glasses, and tells how the pastor helps him with his music and ultimately to realize his ambition of owning a mandolin. This is in color, film strip of 39 frames. The text and pictures are by Toget Fujihira.

ECONOMIC LIFE WEEK

"The Christian and His Daily Work" will receive emphasis during the 1952 observance of Church and Economic Life Week, January 20-26. This will bring to churchwide attention and provide advance discussion of the relation of the individual Christian to his or her own occupation, which is to be the subject of the North American Lay Conference to be convened jointly by the National Council of Churches in the U.S.A. and the Canadian Council, in Buffalo, N. Y., the following month, February 21-24, 1952.

In addition to the regular program guide for the week, a new pamphlet giving background and discussion material on "The Christian and His Daily Work" is available from the Department of the Church and Economic Life. The department's Program Source Book, containing lists of films, books, radio and television programs and other suggestions, will be brought up to date.

Mr. H. P. Kypers, businessman of Blue Earth, Minn., is president of the new Faribault County Council of Churches. It is the first county council made up of officially elected representatives of the Protestant churches.



COUNCIL BLOOD DONORS

Rev. Paul Tilden of the National Council's Department of Pastoral Services was one of more than 100 prominent Protestant churchmen who donated a pint of blood to inaugurate a new Red Cross blood center in New York City Nov. 9.

Other donors included executives and staff members of the National Council of Churches, World Council of Churches, Religion in American Life, Congregational Christian Churches, The Methodist Church, Presbyterian Church, U. S. A., Protestant Episcopal Church and Reformed Church in America.

Nurse is Mary Wolff.

Vatican Statement

(*Continued from page* 12)

ident's proposal is that there is precedent in American history, notably in the middle of the last century. The fact is that the present proposal for an ambassador to the Vatican is without precedent. The chargé d'affaires of the United States accredited to the Papal States in 1848 was instructed to deal "exclusively" with civil and commercial matters with a state which comprised some 16,000 square miles of territory and a population in excess of 3,000,000.

In contrast, the present "State of Vatican City" comprises an area of one-sixth of a square mile and a population of some 1,000. It has no civil courts or civil administration distinguishable from ecclesiastical authority. It should be remembered that in 1867 Congress canceled appropriations for the representative to the Papal States in response to public indignation over the reports of a prohibition of public Protestant worship within the city walls of Rome. The protest was against the infringement of religious liberty and in support of the separation of church and state.

The third reason offered in support of the President's proposal is that other nations send ambassadors to the Vatican. This is a most unsound argument for abandoning our distinctive American tradition which has served us well. Most of the other countries that have diplomatic relations with the Vatican give special recognition and status to the Roman Catholic Church and recognize the diplomatic representatives of the Vatican to their own capitals as deans of the diplomatic corps. Our nation, on the other hand, has always refused to give any church preferential status.

The President's action precipitates precisely the kind of situation which our forefathers sought to prevent in the interest of the national welfare by constitutional separation of church and state. To establish formal diplomatic relations with the Vatican would be to concede to one church, the head of which has only nominal secular power, a political status in relation to our Government which could not possibly be given to all churches and which could not, as a matter of principle, be accepted by most. Thus tension and controversy would be induced in our national life at the very time when unity is most essential.

We reaffirm our approval of the Brief in Support of Maintaining a Valuable American Tradition which was submitted to the President and the Secretary of State on Oct. 31, 1950, on behalf of an even more inclusive group of churches than the twenty-nine constituent to the National Council. We commend this brief to the public.

We earnestly express to the President and the Congress our conviction that only a prompt withdrawal or rejection of the President's proposal can save this country from a most unfortunate and unnecessary controversy, with reactions that will be cumulative as the issue becomes more widely recognized. We did not choose this controversy. We deplore it. But we cannot and will not evade it. We have been in the past and will continue to be in the future unalterably opposed to the establishment of diplomatic relations with the Vatican.

A shipment of relief goods raised by Christian church agencies for 150,000 Mohammedan refugees in Turkey is accepted at Philadelphia by Turkish representatives from officials of Church World Service. The shipment included a carload of wheat and a carload of beans, and 25,000 pounds of clothing. The refugees were expelled from their homes by the communist regime in Bulgaria. Many arrived at the Turkish border with nothing but the clothes on their back, and some coatless and shoeless. The relief supplies, which according to CWS officials were contributed by the "wealthiest and poorest," will be distributed by the Red Crescent Society of Turkey, the equivalent of the American Red Cross. Left to right are: Dr. N'Head Resat Belger, president of the Turkish Red Crescent Society; Dr. Nuri Eren, director of the Turkish information office, New York; Dr. Wynn C. Fairfield, executive director of CWS, and Rev. Wayland Zwayer, assistant executive director.

Outlook

The First Anniversary

Just one year ago the National Council of the Churches of Christ in the U. S. A. came into being. The anniversary is an appropriate occasion for looking back and appraising the twelve months' happenings.

The most encouraging thing is certainly the spirit of unity that has prevailed within the Council. This is much more significant than the new organizational structure, the size of the budget, or the enlarged program. The twelve agencies which a year ago were separate and independent have quietly and steadily grown together until they now constitute one body "fitly joined together by that which every joint supplies."

This spirit of unity is reflected within the General Board, where the official representatives of the churches come together in bi-monthly meetings to determine major outlines of policy and program. Differences of judgment within the Board there have, of course, been; but they have been met with mutual respect. There has been sufficient consensus to make it possible for real decisions to be made. In some cases, —for example in the issue involved in President Truman's nomination of an ambassador to the Vatican, there has even been unanimity.

The spirit of unity has also been present within the staff, to whom it falls to carry on the daily program. The members of what used to be twelve different staffs have made remarkable progress in becoming a single family. They have developed a common loyalty to a movement which they all recognize as serving Christ and the Church in a way that transcends any partial or organizational interest. The combining of the twelve agencies has proved to be more than a physical merger: it has been a spiritual achievement.

It is the "central departments" which afford the clearest test of the extent to which a working unity has been effected. These central departments,—dealing with such areas as public relations, publications, broadcasting, finance, research, field administration, —serve all divisions of the Council: Christian Education, Christian Life and Work, Home Missions, Foreign Missions. Needless to say, many problems have developed in the effort to consolidate these central functions, formerly parceled out among many separate organizations, into an operating whole. The measure of success during the first year has been much greater in some of the central departments than in others but each has a record which augurs well for the future. The way in which THE OUTLOOK has been accepted as the organ of the entire program of the Council is a gratifying illustration.

A conspicuous development of the year has been the enlarged participation of the laity in all the work of the Council. The women of the churches are taking an active and vigorous part through "United Church Women," bringing into the movement all the lay resources previously developed by the United Council of Church Women. Stimulated by their example, a parallel body of "United Church Men" has been formed. It is still too much in its infancy to justify prediction about the future but there is good hope that United Church Men and United Church Women will lead to a strong and creative partnership between clergy and laity. Perhaps the lay activity may even mean a rediscovery of some of the deeper meanings of the "priesthood of all believers."

A promising phase of the lay service appears in the recent formation of the Committee on Business and Finance in October, made up of church executives and laymen and lay women, with the balance strongly on the lay side. Included in it are outstanding men and women from the world of business and industry and labor, giving the Council the benefit of their practical eperience to a degree that none of the twelve agencies had before. There are also lay "consultants" in the General Board,—five men and five women in addition to the lay members already serving officially, —in order to secure a more adequate expression of the lay point of view.

The main weakness that has been evident in the first year is the fact that the Council represents a unity that is too much at the "top." Among the national leaders of the denominations there is a high appreciation of the ecumenical era in which we are beginning to live. It cannot be said, however, that there is anything like a commensurate ecumenical practice throughout the churches. There is an urgent need for a far wider understanding of the new development in the churches and for a fuller commitment to the ecumenical spirit and program on the part of the rank-and-file of church members.

The "man in the street" is probably less impressed by general movements and organizations than by concrete projects. There are scores of such projects in the National Council but they are not well enough known. Relatively few members of the churches know about the completion of the resettlement of more than 50,000 displaced persons of Protestant and Eastern Orthodox backgrounds; the united service to the migrant workers who harvest our vegetables and fruits; the new Revised Standard Version of the Bible which has just gone to press; the world-wide program of teaching illiterates carried on by Dr. Frank Laubach; the highly successful evangelistic missions being conducted by the Council's evangelist, Charles B. Templeton; the present rallying of Christian youth in their "united call;" the united effort to preserve the American tradition of equal treatment of all religious bodies against the weakening of it by diplomatic relations with the Vatican. These and many other specific undertakings of united service need to be far more generally recognized for the great achievements which they really are. Until the "grass roots" constituencies of the twenty-nine cooperating denominations appreciate what is already being done it can hardly be expected that they will realize the larger possibilities ahead.

What of the Outlook?

On this anniversary occasion we have been thinking back over the Outlook's first year. As nearly as we can make out from where we sit, the Outlook made a start in 1951 in establishing for itself a unique place in religious journalism.

The editors confess the shortcomings of the magazine. Nevertheless, we have been encouraged by the reception accorded it by its readers and many denominational leaders.

The Outlook's central concern, as defined by the Council's general secretary, Dr. Samuel McCrea Cavert, is with "what the churches do together." Its field is "the area of *common* Christian interests, of *cooperative* Christian life, and of *united* Christian service." It is a journal of interdenominational life, concerned with what goes on *interdenominationally* in the local community, the nation and the world. It does not compete with denominational publications. While at various times we have been urged to publish news of the individual denominations, we have felt that this purpose was admirably served by the denominational publications. We therefore have adhered to the policy established at the start—to stay in our own backyard.

The Outlook has been an effort to present the significant work of the churches together in the National Council in a "Main Street" rather than a New York setting. We have been much more concerned with the influence of its program and voice in the towns and villages of the land than with methodology and New York.

An effort has been made to encourage the Outlook's readers to give it more than a glance. Attractive typography, human interest stories, and a profusion of pictures have, we believe, given the magazine a distinctive personality in the field of religious journalism.

We have tried to cover the broad interests of the Council as well as we could within the limitations of a 32-page magazine. Several of the 60 fields of Christian activity have been featured in each issue. Analysis of the year's output shows a fair cross-section of the major programs of all divisions and departments.

For our editorials we have been indebted to the general secretary and other executives of the Council.

The Outlook has carried on the tradition of the Federal Council Bulletin in devoting a good deal of attention to religious books, particularly those relating to interdenominational life.

Other features have been "Looking and Listening," "From the Mailbag," "Coming Events," "Pamphlets for Your Library" and "Council Personalities."

To the loyalty and devotion of the staff tribute is due. In most cases, they are "doubling in brass." The editor is also executive director of the public relations department of the Council. The staff writers,—William Clemes, Beata Mueller and Elizabeth Geyer—make up the public relations staff. William K. Wilson, our expert adviser on layout and typography, serves on a volunteer basis in addition to having a full-time position with a denominational board. Our associate editor, Miss Aenid Sanborn, is the only one who devotes full time to the paper. She serves as supervisor and expediter, does the re-write and layout, and in general keeps everything moving from one issue to the next.

Sometimes we have regarded the regular appearance of the Outlook as a minor miracle, in view of all the other pressures upon the staff. It certainly is a rather strenuous life, but great fun, so long as our audience appreciates our efforts.

A Christian *Christmas*

Many are concerned about the way Americans celebrate Christmas. In the November issue of a popular magazine there is an article entitled, "Are We Killing Christmas?" The writer marshals his facts to prove that we are.

At Christmas, we celebrate the birthday of Christ. This is the day's high purpose. Too often, however, He is left out on the edges of our thinking, planning and giving. It is possible to carry on the season's celebration with great gaiety, yet miss Christmas altogether.

Christmas is being over-commercialized. The dollar sign is on it. In some communities this year, the merchants began decorating their Christmas windows and displaying their Christmas merchandise in early November. The practice of holding elaborate drinking parties in homes and offices is increasing. Office drinking parties in one large eastern city became so bad last year that the churches, both Roman Catholic and Protestant, denounced them and urged their discontinuance. A West Coast city filled its jails last year with drunks, "celebrating Christmas." The automobile death toll in that city was so high because of excessive drinking that the story made the headlines of the nation's newspapers.

What about greeting cards? Do those we send bear a real Christmas message? Do they honor Him Whose birthday we celebrate? Every Christian, young and old, can give his witness through a *Christian* Christmas card. Many cards sent to families and friends have not the slightest reference, either in picture or wording, to the deep meaning of this holy season of the year.

Christmas is being paganized in many areas of our American life. The churches can and must do something more than has been done to stem the tide. It is not too late to begin now to have a more Christian Christmas in every community in America. In each community the churches can produce Christmas pageants; send out groups of carol singers; erect and decorate a Christmas tree; suggest to merchants that nativity scenes be displayed in store windows; hold Christmas Eve and Christmas Day services and place a larger emphasis on giving to others in need, at home and across the seas.

In a time of war, when there is so much ill will. The message of the first Christmas needs to be heard again and more clearly—"Then a host of heaven's army suddenly appeared beside the angel, extolling God and saying—'Glory to God in high heaven, and peace on earth for men whom He favors.' "

REV. TRACEY K. JONES, JR.

MISS RUTH ISABEL SEABURY

REV. CHARLES W. RANSON

Canada to Play Host to Foreign Missions Assembly

300 *Delegates of* 36 *Denominations to Attend*

THE need to adapt the work of Christian missions to present-day economic and social revolutions abroad and the type of missionaries required to cope with a radically changed world will be key topics at the assembly of the National Council's Division of Foreign Missions in Toronto, January 3-6.

Other subjects to be considered will include the relation of Christian missions to U.S. and U.N. programs of overseas technical aid and furthering world cooperation among churches.

The meeting, to be attended by some 300 delegates representing 40 foreign mission boards of 36 American and Canadian denominations, also will be host to missionaries on furlough, Christian nationals, delegation of students and approximately 20 Christians from abroad.

Convention delegates will hear addresses by Rt. Rev. Henry Knox Sherrill, president of the National Council of Churches, and Dr. William Barclay, president of the Canadian Council of Churches, both of whom will speak on "The Place of the World Christian Mission in Councils of Churches."

Rev. Charles W. Ranson, general secretary of the International Missionary Council, Rev. Tracey K. Jones, Jr., former missionary to China, and Miss Ruth Isabel Seabury will deliver keynote addresses.

Through its chairman, Rev. J. B. McLaurin, the Canadian Overseas Missions Council has sent a message of welcome to all delegates, stating that "prayerful deliberations together will do much to strengthen the universal fellowship in Christ Jesus that is the one beacon to sanity in the world today, and the one hope of a righteous and lasting peace. ". . . We shall carry His gospel to every corner of this needy world."

The delegation, which has adopted as its over-all theme, "Every Nation Under God," also will hear from the following speakers:

Eduardo Mondlane of Portuguese East Africa, formerly associated with Dr. Frank Laubach in adult literacy work; Professor G. Baez-Camargo of Mexico, currently teaching at Union Theological Seminary in New York; Bishop Arthur J. Moore, of the Atlanta area of the Methodist Church; Dr. Marie Stegeman, director of the Oberlin Seminar in Germany, a training school for kindergarten teachers; and Mr. Hyat Feroze of Pakistan, secretary-designate of the audio-visual aids committee of the West Pakistan Christian Council.

Under the sponsorship of the Canadian Council of Churches delegates will be taken on a tour of Toronto and to a reception at Government House.

The convention is being held at Toronto's Royal York Hotel at the invitation of the Canadian Overseas Missions Council.

The final session of the Assembly will take place in Toronto's Metropolitan United Church, and will include a service of worship and dedication, with participation by Christians from overseas and an address by Rev. Charles W. Ranson.

Training courses for rural Negro church workers in the South have been attended by 4,496 pastors and 2,265 lay leaders in the last five years, it was reported by Dr. Harry V. Richardson, president of Gammon Theological Seminary, who initiated the program. The Division of Home Missions is one of the sponsors of the training courses.

Photo Credits in This Issue

Pages 8 and 9, Ben Heller, New York.

Page 10—Airplane picture from Methodist Prints.

Page 12—Ben Heller for Acme.

Page 14—Food Shipment picture from Religious News Service.

Page 17—Miss Seabury's picture from Harvard Studio, Boston, Mass.

The Church Federation of Greater Chicago won a citation for its weekly radio program, "Day's End," at the national religious radio workshop in Indianapolis. Alton M. Motter is head of the Federation's radio and TV department; Rev. Charles M. Crowe conducts the service on the devotional broadcast.

QUESTIONS PEOPLE ASK

by ROBERT J. McCRACKEN

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The Old Time Religion Still Works

The old fashioned revival, which has seemed "old hat" to the present generation, is repeatedly showing the miracles it can perform even in this modern world.

A report made last month by Rev. Francis E. McGuire, a Protestant chaplain at Napanoch, N. Y., a state correctional institution, describes the wondrous influence of a revival in a setting where miracles seldom happen.

The chaplain's report deals with what he terms a Protestant Preaching Mission, but the program could be much more aptly described as a five-day revival meeting.

It took place during the week of October 22 to 26, when a local committee, composed entirely of inmates, helped plan a series of morning and afternoon gatherings, featuring Rev. George E. Schnabel, pastor of the Evangelical United Brethren Church of Arlington, Va.

The five-day mission was characterized by plenty of hymn singing, fervent old-time preaching, and group activity, Mr. McGuire reported.

Thirty-five of the inmates were baptized, while 69 were received into the Church of Christ of Napanoch.

This church got its start seven years ago, when the first preaching mission was conducted under the auspices of the Department of Evangelism of the Federal Council of Churches.

The influence it has wielded over the lives of men whose past has been bedeviled by crime, broken homes, and tragedy, is a stirring chapter in the history of Christian evangelism.

When one particularly recalcitrant inmate was converted at one of the preaching missions, one of the guards told the chaplain:

"If you can get hold of a man like that your mission is worthwhile."

Paroled two years later, this former criminal became a model parolee. His parole officer remarked to the chaplain on a visit to the institution:

"Send us more men like Charles, I don't have to worry about him. He is doing a good job."

Chaplain McGuire reports that the Church at Napanoch now has a membership of 204, and that more than 400 members have been taken into the Church since it was started.

"One of the striking benefits of the church is the leadership and inmate participation it develops," he reported. "During the years we have had a number of inmates who showed a marked degree of leadership ability."

In these times of doubt and uncertainty, we must mark well the things that have become commonplace. A single atomic bomb could change the familiar New York skyline to a heap of smoldering rubble. Now more than ever before the people of New York City are in need of spiritual light and guidance. The New York Bible Society, since 1809, has distributed more than 32,710,491 Scriptures about the harbor and within the City of New York, the greatest city in the world. You too, can have an active part in this great work. A New York Bible Society Annuity Agreement is a positive Christian investment! Not only are you assured a regular income for life, but you will also know your funds are helping His work. These annuities require no supervision, are partly tax free, and are a truly Christian investment. Plan to "Invest Your Funds for God." ***write today for our free descriptive booklet***

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mmortal Money. Joint Department of tewardship and Benevolence. The clas- c essay by Jay T. Stocking, revised, with ttractive new format, line etchings. 8 ages, 5 cents a copy, $2.50 for 100.

Inited Church Men. Produced by Inited Church Men. Deals with the rogram and organization of a local ouncil of United Church Men. 16 ages, illustrated cover, 25 cents a copy.

The Every Man Plan of Men's Work in he Local Church. United Church Men. A description of the Every Man plan or relating the layman to his church, ased on the plan developed by the National Council of Presbyterian Men, e-edited to fit the needs of all denomi- ations, 16 pages, illustrated, 25 cents copy.

For the Greater Glory of God. Division of Foreign Missions. Timely reports of the eight Women's Union Christian Colleges in the Orient which receive support from the World Day of Prayer offering fund. 16 pages, illustrated, free.

Audio-Visuals for 1952, Uniform Series. Division of Christian Education, 79 East Adams Street, Chicago, Ill. A listing of available audio-visual material prepared for supplemental use with the 1952 Uniform Lessons, based on International Sunday School Lessons and International Bible Lessons for Christian Teaching. 12 pages, 25 cents a copy.

Unless otherwise indicated, these pamphlets are available from the Department of Publication and Distribution, 297 Fourth Avenue, New York 10, N. Y.

Rolle Report Ready

The report of the meetings of the World Council of Churches held in Rolles, Switzerland, this summer has just been issued. It contains information regarding the preparation for the second Assembly of the World Council, to be held in 1954 in the United States.

It also contains papers on "The Calling of the Church to Mission and to Unity" and "The Structure and Functioning of the World Council of Churches."

A limited number of copies may be had from the World Council office, 156 Fifth Avenue, New York, at $1.40.

Rural Missions Surveyed

"The Growing Edge of the Church" is a summary of an inquiry made by Rev. Raymond A. Dudley and published by Agricultural Missions, New York.

It contains experiences of missionaries in various parts of the world where converts are being made, where Christians are engaging in lay evangelism on a voluntary basis, where self-support is being achieved, and where new modes of worship are being developed.

Some of the questions raised by the study have to do with the part played by institutions, the need for missionaries in rural areas rather than towns, the development of local initiative, and the use of indigenous methods.

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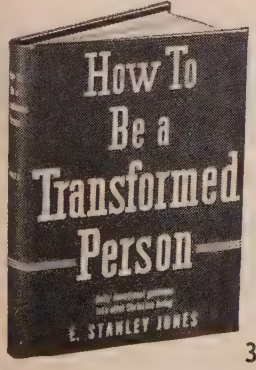

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By Ronald Bridges

LOOKING *and* LISTENING

There is some important discussion among Council leaders about determining emphasis and scheduling events in a long-range strategy to enable each program of each unit of the Council to have its due season without conflict from others. We of the Broadcasting and Film Commission and the staff of Public Relations feel keenly that traffic rules should be established among the events of the year and that such planning should be of the highest strategic order. Our own "Let There Be Light" series starting in October and already covering most of the country is our major effort in bringing orderly sequence into the confused composite of special events, days, weeks, emphases and themes.

The subject of "themes" is a rather sensitive one. Does one have a theme for every kind of year, month, week etc.? And is a theme a title for a handle, or a description, or a deep statement of conviction, or a watchword, or a clarion call?

"A Wonderful Life," second film in Stewardship series, in release by sponsoring organizations — general release through RFA February 1, 1952. . . . "Wings to the Word" now in general release. . . . "The Congregation," third in Stewardship series, being filmed in December. . . . Africa film for missionary study theme 1952-53, to be filmed by crew sent to Africa this month. . . . TV Workshop held in Syracuse November 11-16. . . . Dr. Clayton Griswold, Dean of the TV Workshop in Syracuse. . . . Last year's TV Workshop at Syracuse subject of article in July *McCall's Magazine*. . . . The Protestant Hour, produced by Protestant Radio Center in Atlanta, available as transcription program for local station. . . . Great appreciation expressed for radio workshop in San Diego this Fall. San Diego Council of Churches to sponsor reading of Christmas Story by Ronald and Bonita Coleman for coast to coast broadcast. . . . Religious Film Association has moved in to occupy premises at 220 Fifth Avenue, New York, along with Broadcasting and Film Commission.

Schools of Religion Merged

Some 800 students were enrolled in a new Protestant School of Religion in Boston this year under the auspices of the Massachusetts Council of Churches.

Nineteen separate courses were given, with special emphasis on training teachers for all age groups.

A course on "Why I Am a Protestant" was given by Bishop Norman B. Nash of the Episcopal Diocese of Massachusetts. Rabbi Maurice L. Zigmund gave a course on Jewish Festivals.

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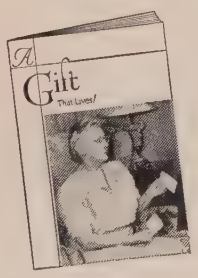

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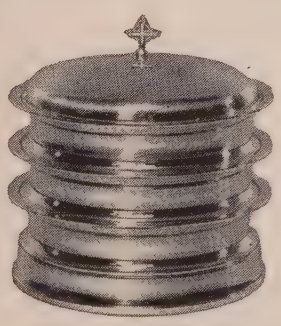

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Mr. Joseph E. Boyle (left), chairman of the public relations department, examines display of newspaper clippings, while the secretary, Mrs. James M. Dolbey, and Mr. Francis S. Harmon look on.

The Churches' United Voice

The National Council of Churches, as a symbol of the cooperative program of 29 Christian churches, has opened new vistas for interpretation through America's unmatched system of communication, the Central Department of Public Relations was told at a meeting in New York on November 12 by Donald C. Bolles, executive director.

"In no area of the churches' life has the coordination effected by the consolidation of 12 interdenominational agencies become evident more quickly.

"Overnight, as the Council started operations last January, the competitiveness between these agencies came virtually to an end," the executive director added. "A coordinated effort to interpret what the National Council symbolizes—united action, united voice, was begun by the Central Department. This effort was born at a time when the revival of religious interest was reflected in the awareness of the press, radio and magazines that religion is one of the top interests of their audience.

"The result is clear. The cooperative work of the churches under the aegis of the National Council received far more attention from all media—press, radio and magazines—during 1951 than at any time in the past, when it was portrayed by twelve agencies."

The department had provided public relations counsel to all divisions and departments and its publicity and promotion had covered 34 different programs and conferences. To the nation's secular and religious press 328 stories were issued in 11 months.

The Executive Committee is made up of the officers: Chairman Joseph E. Boyle, Dr. Ralph Stoody, of Methodist Information, vice chairman; and Mrs. James M. Dolbey, Cincinnati, chairman of the interpretation committee of the General Department of Church Women, secretary, and eight others. They include: Dr. Roy L. Smith, Chicago; Dr. Stanley I. Stuber, Mr. W. W. Reid, Dr. S. Franklin Mack, Dr. C. Franklin Koch, Mr. Francis S. Harmon and G. W. Robertson, all of New York, and Miss Dorothy Cushing of Boston.

From the Mailbag

"There are doubtless many sequels to *A Chance for Lulu May?* (Outlook, October), the story of a school for migrant children held in the Hamilton (N.Y.) Baptist Church last summer, but few could be more significant than mine.

It happened that for one week a highly educated young Swedish gentleman was a guest in our home. . . . He had spent his first weeks in Chicago at the time of the Cicero rioting and this had confirmed the conviction he had brought with him that in this country we are seething with race antagonism. So, the second day of his stay, we were only slightly startled that when he was faced by a Voice of America microphone, he bluntly criticized the United States on that score. . . .

"The fifth day of his stay was the one when I was responsible for making and gathering sandwiches for the noon meal of the migrant children and their teachers. . . . One of the leaders, a bright-eyed, dark-skinned little lady from Louisiana, showed us the room where tables were set, ready for our basket of sandwiches. She insisted that we attend the story-telling hour where a group of wide-eyed youngsters hung on the words of another teacher. To our Swedish friend, here was something as real as Cicero and totally unexpected. So impressed was he that as we left the church he said, 'When I get back to Sweden, I am going to write about this for our papers.' "

(Mrs. Leo L.) Vera Cober Rockwell
Hamilton, N. Y.

"The National Council Outlook is a splendid publication and is most helpful in our local church program as well as in keeping abreast of cooperative Christianity, an unnecessary qualification, as I can conceive of no other kind of Christianity."

George W. King
First Baptist Church
Fargo, N. D.

"Your Outlook gets better each month. I especially liked the article on 'A City That Woke Up.' "

Gilbert B. Christian
Oregon Council of Churches
Portland, Ore.

"Since I grew up in the flood area of Missouri, I read Lemuel Petersen's article *They Were Their Brother's Keeper* with more than casual interest. It was very disappointing to me to realize that you stressed what the average citizen in that area and in our country expressed: that we should give relief when the flood comes. I wonder if it isn't the job of people who label themselves Christians to help remove the causes of such flood disaster.

"Do I sense from this article that people who are from the National Council are reluctant to take that step? I am sorry if that is the case, for I had hoped to find the National Council a courageous group."

Lois McColloch
Alliance of Unitarian Women
Boston, Mass.

"Regarding Miss McCulloch's letter about the Kansas flood, I have explained to her that, on the basis of my report, the Department of Church World Service made recommendations for assistance by the Department of Research and Survey in a survey initiated by the Kansas Council of Churches to study the whole question of locations of churches which would have to be rebuilt.

"It also recommended that the Division of Christian Life and Work take up for study and action the two major questions of public policy upon which the floods have focused attention: the housing situation for Negroes in North Topeka, on which the Department of Racial and Cultural Relations is already at work, and flood control, which is being studied jointly by the Departments of Social Welfare and of the Church and Economic Life."

Wynn C. Fairfield
Church World Service

"I am appreciative of the opportunity to receive the National Council Outlook, which is more informing and interesting than ever under its present distinguished editorship."

Charles H. Seaver
White Plains, N. Y.

"There is considerable evidence that people are reading your journal these days. I have had several letters from colleagues about the San Antonio article (*Outlook* for October)."

Harold C. Kilpatrick, *Sec'y.*
San Antonio Council of Churches
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A Letter from a "Midnight Minister"

Last spring André Fontaine telephoned us in Atlanta and asked if he might come down to prepare an article for *McCall's Magazine* telling about our radio program, "The Pastor's Study."

No parent objects to attention paid his children, so we agreed. When he arrived in his pert little English car, having stopped off at Orange, Va., it was apparent that he knew what he wanted. He had made good use of a week in New York, going over the recordings and other material obtained from the public relations department of the National Council of Churches.

I was very much impressed with Mr. Fontaine's thoroughness. He spent a full week here, taking down in painful longhand a verbatim record of everything we told him, and everything he heard when he listened in on the program over an extension (after due and unneeded caution about the confidential nature of our conversations). He had reams of thousands of words ready for an article which ended up at five thousand.

His questions were accurate. Exactly accurate, word for word. Some of the illustrative cases were modified or telescoped in order to protect the person who called, but no detail was altered to make a more colorful story.

I have only one fear about the article, and it is not shared by many who have read it. It is not shared by the ministers who have conducted the program. But because it may influence some of the ministers who we hope will bring the program to their communities, I want to register it plainly.

"The Pastor's Study" is not an ecclesiastical version of a Mister Anthony Show. In virtually every instance, the process of counselling in an area of personal distress has been carried on *off the air*. None of us is under the delusion that one can hear a problem stated in two sentences and then solve it in three.

We use help where we can get it—from social workers, psychiatrists, lawyers and all the other members of a good pastoral clinic. We have found ways of getting telephone numbers without intrusion on our part or resistance on the part of the persons who call. Reason: they mean business.

"The Pastor's Study" is not intended to be a therapeutic device. It is a tool by which ministers can get into touch with persons in need, at a time of day when they are ready to talk, in a setting of complete privacy and anonymity, and a setting in which things go forward with astonishing effectiveness.

New stations are carrying the program—the latest in Philadelphia, under the sponsorship of the Philadelphia Council of Churches, and in Dallas, under the Dallas Council of Churches. National promotion is being handled now by the Protestant Radio Center in Atlanta. Interested persons should write to the Protestant Radio Center, Henry Grady Building, Atlanta, Ga., and ask to be put on the mailing list of the Pastor's Study Newsletter.

—Robert B. Giffen
Atlanta Christian Council
Atlanta, Ga.

CWS Head Visits Europe

Dr. Wynn C. Fairfield, executive director of the National Council's Department of Church World Service, left for Europe Nov. 7 to attend consultations regarding completion of the resettlement program for displaced Protestant and Eastern Orthodox refugees. This program is projected to end in April 1952.

After consultations in Geneva, Dr. Fairfield visited relief centers in Munich and Stuttgart and acquainted himself with the European programs of other agencies related to the Department of Church World Service.

KOREA:

- *the barns are gone*
- *the animals are slaughtered*
- *and the homes are a shambles*

It was night and little six-year-old Chan-Hi was awakened by loud voices at the door. She hid behind the half fallen chimney of her home. She stared, frozen with fright, as the bayonet raised against her father plunged downward. She saw it enter her father's body and watched the soldier pull the crimson blade out and wipe it on her father's coat. Her mother screamed as another soldier tore her from her husband's body and ran, carrying her out of the door. The screams continued outside some place—and then ceased.

Chan-Hi waited for the rest of the night and all the next day for her mother to come back. But the second night some soldiers came prowling and she sneaked out. Then she walked for three weeks. One day, an American gave her half a chocolate bar to eat and she tried to eat grass as the other refugees were doing. But she had given up hope and had decided to just sit and wait to die when a GI picked her up. Now she is in a Christian Children's Fund orphanage.

The CCF is caring for children, whose histories are not so different from Chan-Hi's, in 14 Korean orphanages. But several thousands are still hungry and homeless. Such children can be "adopted" at ten dollars a month and there is no obligation to continue the child's care beyond the first year unless the contributor desires to do so. The child will be cared for in a CCF orphanage-school and can be corresponded with, if you wish. You will receive the child's name, address, picture and information about him or her.

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"When I rang the bell, there assembled in this one room some thirty or more boys and girls from the ages of six to seventeen. The room had only five benches and they were quickly filled. The rest of the children stood around the room. A few of the older children could spell a little and do very simple arithmetic. Most of them could not read at all. They had no textbooks, not even simple spellers or readers. No blackboard, no chalk, no pencils. Nothing."

HOW YOU CAN HELP

These American children deserve the opportunity for a fuller and better way of life . . . and you can help give them this chance through Save The Children Federation's SCHOOL SPONSORSHIP program. You can sponsor an American rural school for an entire year for just $72 a year—$6 a month. Your money will be a leaven to awaken the community to help itself. SCF supplies material aid and guides disadvantaged rural communities in developing self-help programs to meet their own need. The money supplied by your sponsorship is often matched by sums raised by the community itself, thus doubling the funds available for an initial effort.

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You will be able to correspond with the teacher and visit the school if you wish. You will follow the progress of your school and see how vital your help is in providing the resources and technical knowledge that enable a rural community to give its children a chance for a better life. You will always enjoy knowing how much you have helped teachers, parents and children alike.

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Contributions to the Save the Children Federation are deductible from income tax.

Books Received

W TO CONDUCT A COMMUNITY ELF-SURVEY OF CIVIL RIGHTS, *Marot Wormser* and *Claire Selltiz*, Association Press, New York, N. Y. $3.75

VE IS NO LUXURY, *Marjorie Louise Bracher*, Muhlenberg Press, Philadelphia, Pa. 1.50

OGRAPHY OF A CHURCH, *Gardiner M. Day*, Riverside Press, Cambridge, Mass. 2.50

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Among the Local Councils

The Buffalo (N. Y.) church council's new education director is Rev. William H. Tempest, minister of St. Peter's United Evangelical Church of Buffalo.

Mr. Tempest, who is 39 years old, came to St. Peter's in 1941 as associate minister in charge of the educational program and since 1946 has been the full minister.

The church has 1,057 members and a church school of about 500. Weekday religious education classes number up to 150.

Rev. Philip Dunning has accepted a triple portfolio in the Wilmington (Del.) Council of Churches. He will have supervision over radio, Christian education and young people's programs.

Mr. Dunning has been associate minister of First Congregational Church, Des Plaines, Ill.

He is a native of Maine and a graduate of Syracuse University, where he specialized in radio production. At Chicago Theological Seminary he majored in religious education.

His youth work activities included 16 years' connection with the Boy Scout Movement, three of them as chaplain of the Chicago council; Student Christian Movement in New York State, and Protestant Youth Relations Committee of the Chicago Church Federation.

Miss L. H. Freeman has become Secretary of Public Relations and Finance for the Indianapolis Church Federation. She succeeds Donald B. Atwell, who died in August.

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BOOKS

e Gospel According to Luke

By Ernest Fremont Tittle, Abingn-Cokesbury Press, New York, $3.75.

The sermons of the late Ernest Tittle re so contemporary in their outlook at his hearers hardly realized the exnt to which his thought always cened around the eternal truths of Scripre. Here, in his exposition of St. Luke, see how deeply his mind and spirit re immersed in the New Testament. In his treatment, chapter by chapter, the third Gospel, his controlling inest is to know what each word or deed our Lord means for today. His exsitions are never merely historical or ademic. He always wants to discover nat difference the gospel narrative kes to us as we face the problems of r own time.

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Dr. Tittle's point of view is that of nan who would describe himself as a beral," but his deep Christian conctions shine out on every page. This well illustrated by his discussion of racles. He carries the question back the fundamental issue whether the universe is a "vast impersonal order to which we have to adjust ourselves as best we can" or "the dwelling-place of a personal God who knows and cares for us men and is seeking to help us." He then defines miracles as "essentially an event in which God in some striking way enters into human life with saving help."

There are other commentaries on St. Luke's Gospel to which one would turn for a more scholarly and precise exegesis of detailed points. There is none, however, which is more suggestive in applying the message of the Gospel to the daily life.—Samuel McCrea Cavert

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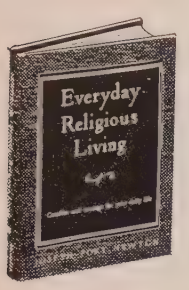

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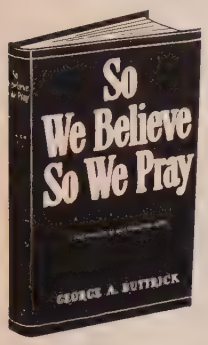

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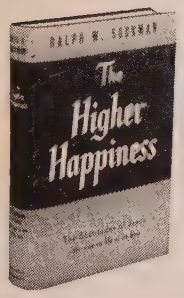

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BOOKS

Democracy and the Churches

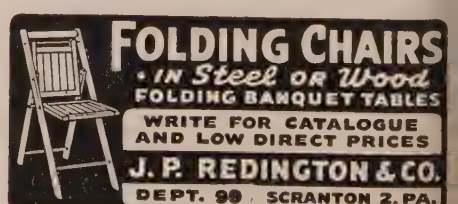
BY JAMES HASTINGS NICHOLS, Westminster Press, Philadelphia, $4.50.

Democracy and the Churches, by James Hastings Nichols, is a book that every professing Christian should read, for there can be no question as to the need of a more vital concern to protect the democratic way of life. That it has been greatly weakened during recent years and is still facing forces that are out to undermine it, there can be little doubt. The debt that free government owes to free religion is also something that needs to be reemphasized. It was Puritan Protestantism that was in large measure responsible for the ideal and development of democracy. In this book the author makes very clear this contribution of Puritan Protestantism and the obligation that now rests upon the churches to arouse themselves to a new and vital interest in democracy.

The author rightly distinguishes between Christianity and the churches. That to Christianity itself must go the credit for democracy and *that* in spite of some of the organized churches both Catholic and Protestant. He is especially critical of the authoritarian churches and in particular the Roman Catholic Church and states that such churches "have consistently and powerfully resisted liberal democracy." In contrast to such authoritarian churches he is careful to point out that the battle for religious and political freedom must be credited to the churches that refused to recognize ecclesiastical authoritarian rulers.

After his extensive criticism of the Roman Catholic Church and its influence against democracy, the author makes a strong plea for a United Protestant Evangelical Church to make the fight for the preservation and strengthening of democracy.

In the realm of social issues as they affect democracy the author would seem to be in an honest dilemma. On the one hand he is aware of the power and achievement of a free economic system; on the other hand he is equally conscious of the inequalities that exist under such a system. In this regard he is only in the same class as many of the modern liberals who face the question of how to conduct a free economy which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lemocratic and at the same time pro-
t the underdog, which is also demo-
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t so completely discussed, but the in-
ences are there: that a Christian
nocracy will see to it that there is a
)per balance between wealth and
nt, between freedom and control and
is establish an economic system that
both Christian and democratic.

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w strength and confidence to carry
the important task of ushering in a
ristian democracy.

—Mark A. Dawber

ie Travail of Religious Liberty

By Roland H. Bainton, Westminster
ess, Philadelphia, $4.00.

Between the *Introduction* and con-
ding *Reflections* of this book, the
rtunes, actions and views of several
niliar Reformation and post-Reforma-
n figures are sharply but sensitively
awn. Each exemplifies the particular
and of persecution imposed by or on
n; most but not all found Geneva a
mmon, but not always happy, denom-
itor. The locale is limited to the Chris-
n lands of the West, the time from
e Inquisition of Torquemada to the
t of Toleration in England in 1689.
In assessing the views and actions of
e several personalities portrayed—and
rticularly those whose focal point was
neva—the reader will note that the
vironment on occasion exuded some-
ng less than the milk of enlightened
igious liberty, that it was not always
citadel of sweet reasonableness, that
has been known to burn with things
ier than a desire to be religiously
e. To say that these figures were still
close to compounded persecution
d the horrors of the Inquisition to behave otherwise may be an explanation. But a warning is also posed against being too wise in one's own conceit.

The reader will perhaps find the concluding *Reflections* pertinent to contemporary events. The author notes that while doubt "may be invoked as a check on dogma, the course of skepticism may run so far that in the end neither God, nor right, nor neighborliness, nor decency survive," and that today's "most serious problem is as to the certitude of truth in the religious field. On the other hand, "we must square up," says Bainton, "to what is actually so, whether or not it brings peace and satisfaction. If we are to deal with the tough in behavior, we shall have to be tough in belief."

The book closes on the note that one word—reasonableness—may be extracted from the travail of liberty in the past and made a watchword for the future. All freedoms hang together; beneath all liberties, civil and religious, is a "philosophy of liberty which assures a measure of variety in human behavior, honors integrity, respects the dignity of man, and seeks to exemplify the compassion of God."

—A. D. Willis

The United Churches of Lancaster County, Pa., have chosen Rev. David Mangens, formerly minister of the Green Street Church of God, Harrisburg, Pa., as executive secretary, succeeding Rev. Elden M. Spangler.

—o—

In addition to being chaplain of institutions for the Honolulu Council of Churches, Richard Isler has been named acting director of the council, succeeding Allan Easton. Dr. Isler arrived in January to take up his chaplaincy duties

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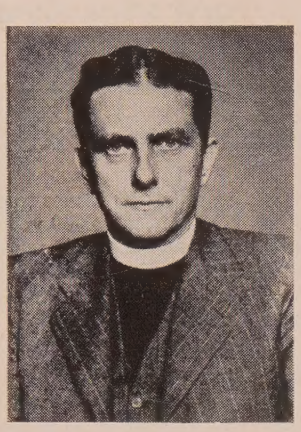

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BOOKS

(Continued from page 29)

Monday to Friday Is Not Enough

By Frederick M. Meek, Oxford University Press, New York, $3.00.

In these sermons the present minister of "Old South" in Boston shows himself a worthy successor of George A. Gordon and a long line of outstanding preachers. Dr. Meek's preaching goes to the heart of basic problems in Christian living in a confused world. The magnificent sermon which gives the title to the book, for example, is an incisive study of the relation of worship to daily life and work.

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—Samuel McCrea Cavert

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Sponsored by the Federal Security Agency, Health Publications Institute, Raleigh, N. C., $3.25 cloth; $1.75 paper.

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Dr. Beverley M. Boyd, who until recently was executive secretary of the National Council's Department of Social Welfare, served as co-chairman of the Planning Committee for Religious Programs and Services.

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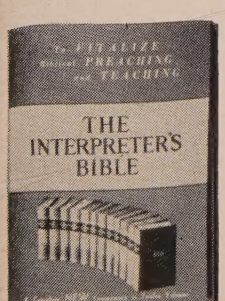

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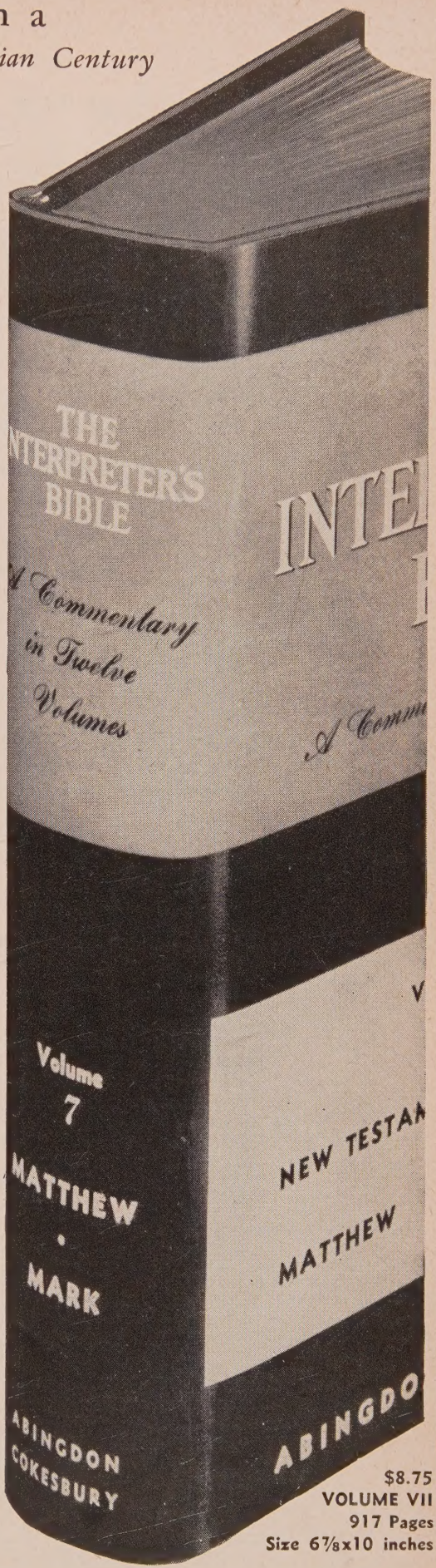

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